

A
PRESERVATIVE
AGAINST THE
PRINCIPLES and PRACTICES
OF THE
HERRNHUTERS,
COMMONLY CALLED
MORAVIANS,
O R,
Unitas Fratrum.

Containing EXTRACTS from the
CANDID NARRATIVE,

LATELY PUBLISHED

By *HENRY RIMIUS,*

Aulic-Counsellor to his late Majesty the King of
PRUSSIA; and Author of the MEMOIRS of
the House of BRUNSWICK.

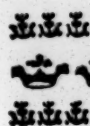
With an APPENDIX.

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give 'em away.

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St John Hump, 1026.



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THE Design of the following Extracts, is the good of Society, both Civil and Religious. They have a Reference to a Sect whose Opinions and Practices are unjustifiable both upon Moral and Christian Principles. They profess themselves to be a Remnant of the ancient Moravian Church, and Professors of its Tenets, tho' the contrary (as Mr. Rimius observes) can be made appear by authentic historical Records. They call themselves Protestants, but the Name no more fits them, than if a Turk should call himself a Jew, for keeping some of the Jewish Doctrines in his System of Religion. Their Dependence upon, and Subjection to Count Zinzendorf is so absolute, that in their Opinion, to renounce it, would lay them under the Censure of that Scripture, which says, That whoever denies me before Men, him will I also deny before

fore my Father who is in Heaven: He is in reality their Pope, both in Spirituals and Temporals. If such a Sect shou'd go on to grow (which God forbid) both our Civil and Religious Privileges wou'd be in the utmost Danger. Mr. Rimius's Candid Narrative, if it was permitted to be read by the Deluded, and if others (whose Eyes are yet open) wou'd carefully peruse it, it might (with God's Blessing) go a good Way towards putting a Stop to the Delusion. But as some cannot purchase, and others will not be at the Pains of reading so large a Performance, these Extracts are published, from a sincere Regard to the Interest of the Nation, both in Church and State; and to prevent, as far as Human Means can, the Ruin of Thousands. Which God grant may be the Effect.

The Publisher of these Extracts, hopes many of his Readers will be excited to consult the Candid Narrative at large; the Price of which is 2s. 6d. Mr. Rimius hath also published an English Translation of an excellent Piece, intituled, A Pastoral Letter against Fanaticism. Price 1s. 6d. very well worth the Perusal of all serious and sincere Christians.



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A Preservative, &c.



NICHOLAS LEWIS, Count of Zinzendorf, is the Author of *Herrnhutism*; and it is to him that the Progress this Sect has hitherto made, is to be ascribed. *Berthelsdorf*, the Place where he settled, soon came to be known for this Sort of Piety; News thereof was brought to *Moravia*, by a Carpenter named *Christian David*, who having engaged two or three Profelytes to leave that Country, with their Families, Count *Zinzendorf* gladly received them at *Berthelsdorf*. They were directed to build an House in a Wood, about half a League from that Village, which soon was finished; so that on *St. Martin's Day*, 1722, these People held their First Meeting there. In a few Years a considerable Village was built there, and in 1732 the Number of Inhabitants amounted to Six hundred. An adjacent Hill, called the *Huthberg*, gave occasion to these Colonists to call their Dwelling-Place *Huthdesherrn*, and afterwards *Herrnhuth*, which may be interpreted *the Guard*, or *Protection of the Lord*; and from this the whole Sect has taken its Name.

The *Herrnhuters* soon established among themselves a Sort of Discipline, which closely unites them to one another, divides them into different Classes, puts them under an entire Dependence on their Superiors, and confines them to certain Exercises of Devotion, and to the observing of different little Rules.

The Difference of Age, Sex, and the Situation the Members are in with respect to Matrimony, constitute these different Classes. There are Classes of married Men, married Women, Widowers, Widows, Maids, Batchelors, and Children: Each has its Director, chosen by its Members.

A great Part of their Worship consists in Singing. They pretend that Children in particular are instructed in their Religion by Hymns, of which the following is a Specimen: *I love my little Pappa, I love my little Mamma, and Brother, the little Lamb; I love the dear Angels; I love those that are at the Head of the Society, the little Church, and my little Heart.*

The Elders have the sole Right in making Matches; a Promise of Marriage is of no Validity without their Consent.

Count Zinzendorf has been very active in propagating this Religion; he has sent his Fellow-Labourers throughout the World. He himself has been over all *Europe*, and at least twice in *America*, and has made great Numbers of Converts in several Parts. From the Year 1733 a new *Herrnhut* has been set up in *Groenland*: Before the End of the preceding Year, their Missionaries had pass'd the Line. The Society possesses *Bethlehem* in *Pensylvania*;

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vania : It has a Settlement amongst the *Hottentots*. *China* is entered into its Plan. But it has no where made better Conquests than in the *British European* Dominions, in the *United Provinces*, and in *Wetteravia*. In the last Province, however, where their Views were discover'd, they have again lost ground. They have also been turn'd out of the *Danish* Dominions, where they had made a Settlement. A Discipline overburden'd as theirs is, could not well take Place but in a small Society, and therefore as their Sect spread abroad, it was thought necessary to forego, in some Measure, the Rigour of its Rule, in order to accommodate the Institution, to the Taste, Humour, and Ideas of the new Profelytes. This gave Rise to the Modifications, Forms, and different Usages now in Being among these Sectaries.

Submission to the Will of the Superiors of the Society is a very essential Article of their System. Count *Zinzendorf* teaches in his Sermons that God obeys the Voice of his Servants (that is, of the Brethren) but it is required, that first of all they agree with their Friend, and act in Concert with their Chief.—They must suffer themselves to be led Step by Step, like little Children, by Men whom he calls Ministers of the Holy Ghost, and of the Church.—Their Superiors receive from Christ himself the Orders that are given. Every thing is done by the Saviour's Injunction; Jesus will have it so, the Lamb commands it. This is the Stile of the Ministers of the Society. According to them the Saviour gives his Orders on the very Moment, they are to be executed. He will not suffer those who are to obey them, to have Time to consider. *Thus*
Business

Business is done quickly, all at once, and, as it were in Post-haste. These are the Count's own Expressions. Where a Teacher has Credit enough over his Flock to instil such Notions into their Minds, there can be no Difficulty for him to prevail upon them to rise up against the Government, when-ever his Inclination or Circumstances shall prompt him to it.

As the Brethren have always a great Number of Labourers on the Roads, and as their Undertakings, and the Acquisitions which they make, require considerable Expence; 'tis necessary, they should have what is called the Sinews of all great Schemes, Money. Thus we find they have betimes establish'd a Fund call'd by them the *Lamb's* — or the *Saviour's Chest*, which is become very considerable by the Contributions and Donations of the Profelytes of *Herrnhutism* and its Favourers. From the Beginning two Brethren were trusted with it; one kept the Chest, and the other the Key; but the Count had the principal Direction over it. This Addition of temporal Concerns must infallibly have crush'd him under its Weight, as he was already so much taken up with the Spiritual ones of the Society, if he had not found in his Spouse, a proper Assistant to share the Fatigues with him. But she during the Space of 26 Years so well husbanded the scanty Funds, that nothing was ever wanting, either in his Family, or amongst the Brotherhood, tho' there had been a Necessity of furnishing from thence above one Million of Crowns for sundry Undertakings. Upon the whole, 'tis well known, that whoever desires to be received as a Brother, is
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not welcome among them, unless he contributes to the Chest. The Count says himself, that the Oeconomists of the Society may say to a young rich Man, either give us all thou hast, or get thee gone; give us all thou hast, or thou canst not be with us. *Isaac le Long*, the Historian of *Herrnhutism*, and who had done the Brethren great Services, was desired to withdraw because he would not give up what he had, and his Children to the Disposition of the Oeconomists of the Society.

The Teachers of *Herrnhutism* affect great Obscurity: They make it their Study to speak and write that they may not be understood. 'Tis a Rule among them to speak to those that are not initiated into the Mysteries of the Theology of Blood and Wounds, in a Manner that they may not be able to tell again any Thing of what they have heard.

Tho' Count *Zinzendorf* does not, as yet, think proper directly to disown the Scriptures, yet the indifferent Manner, in which he gives his Opinion of them, shews what he aims at. He says, that the Stile of Scripture is sometimes like that of a Peasant, sometimes like that of a Carpenter, sometimes like that of a Fisherman, or of a Toll-gatherer. Christ himself he believes had spoken very meanly, and used many a Peasant-like Phrase, which we now look upon to contain something of a quite different Nature, since we are unacquainted with the Manner of speaking used by the Journey-men of Nazareth.—The reading of the Scripture appears to him to be more dangerous than useful to the Society. A Foundation this, which being once
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laid,

laid, is large enough to admit any-thing that the Count may have a Mind to build upon it. What Rule then can the *Herrnhutters* shew, which ought to be followed in Matters of Faith? Here they will tell you, that Christ intending a new Period in his Church, has resolved to declare his Will henceforth infallibly to the Brethren.

According to Count *Zinzendorf*, the Doctrine that God the Father is our Creator, the Son our Redeemer, and the Holy Ghost our Sanctifier, is a false Doctrine, and one of the capital Errors that reign in *Christendom*. Creation and Sanctification ought not to be ascribed to the Father and Holy Ghost. To avoid Idolatry, People ought to be taken from the Father and Holy Ghost, and conducted to Christ, with whom alone we have to do. — Our great Doctor appears so positive of the Orthodoxy of his new Opinion, that he calls the Theology received among Christians a dry one, and good for nothing else than to amuse Dogs and Swine, Unbelievers and Atheists, invented by the Devil, and that such as teach it are Satan's Professors. — The Mistake among Christians (he adds) arises from their not comprehending, that it is Honour enough for the Father, to be the Father of God the Creator of all Things, and to be his own and only Father. The Holy Ghost is called by the *Herrnhutters*, the eternal Wife of God,—the Mother of Christ,—the Mother of the Faithful,—the Mother of the Church.

The Son is chiefly the Object of their Worship. We have properly (they say) no Business with any Body else but the Son, whom we call *Jesus*, as the Ancients formerly called him *Jehovah*.

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They have a great Devotion for the *five red Wounds* of the Crucifixion, but that which Christ received in his Side is extoll'd above all the rest. This is their favourite Wound, the very dear little holy Opening, the precious and thousand times pretty little Side. 'Tis in this Opening that the Faithful reposes himself; there he breathes, there he sports, there he lays down, sometimes length-wise, sometimes cross-wise; There is his Country, his House, his Hall, his little Bed, his little Table: There he eats, drinks, and lives: There he praises the dear little Lamb.—Such is the ordinary Stile to be met with in their Hymns.

They have this distinguishing Character of *Fanaticism*, that they reject Reason, Reasoning, and Philosophy. They prefer Fancy to Philosophy, Feeling to Reasoning. Feeling is ascertained by Experience; Reasoning is hurtful, or makes us lose ourselves. The Children of God don't instruct themselves out of Books. To demonstrate Religion, to make it as evident as four times four are sixteen, is a useless and superfluous Labour. Faith don't require the least Demonstration. 'Tis bro't forth in the Heart by the Holy Ghost. The Children of God believe, because they find a Pleasure in believing. Nevertheless this Faith, produced without Reasoning, serves them instead of all other Things. No other Commandment should be preached to Men, than that of believing. Our Method (says the Count) to bring to Salvation is, to preach no Commandment, but that of believing in the Saviour.—After hearing this, can any be surprized to find, that he charges Jesus Christ with
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having given Answers, that cannot bear an Examination according to the Rules of Logic, impertinent Answers. These are his own Words.

Regeneration comes of itself, without our being required to do any-thing towards it. 'Tis a capital Truth, says our *Moravian* Bishop, that such as have not received Grace, that are not yet the Children of God, that have not yet a Feeling of their Reconciliation, that know not upon what Terms they are with their Creator and Saviour, ought not to be engaged to prepare themselves for it by any Action, good Works, or good Resolutions. They must be told, that all that has been believed hitherto to be a Preparation for coming to God, is rather an hinderance to their Salvation. Regeneration is brought about suddenly, all at once. One Moment is sufficient to make us free to receive Grace, to be transformed into the Image of the little Lamb.

A Person regenerated enjoys a great Liberty. He does what the Saviour gives him an Inclination to do, and what he has no Inclination for, he is not obliged to do; for he is the Master, in whose Power it is to make Laws, and to repeal them; who at all Times can change the Oeconomy of Salvation; make Criminal what was Virtuous, and Virtuous what was Criminal. He can make that to be Moral which is against Nature; the greatest Virtue, to be the most villainous Action, and the most virtuous Thoughts to be the most criminal. *Horrid Blasphemy.*

'Tis wrong to say, that a regenerated Person doth any-thing. Properly speaking they do nothing. 'Tis the Saviour that acts for them. He is with respect

respect to the Saviour as a Child, whose Hand one guides, yet who believes it is himself that writes, and rejoices at it.

On the Great Day of Judgment, the *Herrnhuters* will not be placed on the Saviour's Left Hand among those that are called *Goats*; this is to be understood of Course. Nor among those called *Sheep* on the Right Hand of the Judgment Seat, a Place of Honour they look upon too mean to be assigned them. Count Zinzendorf tells us, that the Words *holy Angels*, coming with the Saviour in his Glory, denote the *Saints* coming along with him, and that the *Herrnhuters* will be those *Saints* that accompany him. He adds, that such as do not die *Herrnhuters*, will have Mercy on that Day, provided they think favourably upon their dying Bed, on those belonging to that Sect; that they are the Saviour's People, his Brethren, and wish to die their Death, and that their last End may be like theirs, they may then possibly meet with Mercy.

What they teach concerning Marriage, &c. is too obscene and shocking to a chaste Ear to be transcribed; only it may be observed, That they look upon it as the most precious Depositum, the Saviour has intrusted with his Church, that is, without doubt, to the Society of *Herrnhuters*, and the most important Mystery to which he has given them the Key. Considering which we need not be surprized, that they look upon all that are married out of their Society, to live in Fornication and Adultery. Their Leaders are accused (by grave People, who are in the Way of knowing, what passes in the inner Part of their Society) with having appointed, for the

the Celebration of Marriages, such Ceremonies as suppose them to have entirely given up all Sense of Shame. But these are reserved for professed Members, initiated into the most secret Myſteries of the Society, and whereof great Care is taken not to ſpeak to new Converts, nor to the common Sort of Brethren.

It may ſeem ſtrange, and perhaps to a many incredible that ſuch Doctrines ſhould be charged upon the Society, and that it ſhou'd deſerve ſuch Cenfures; when 'tis known, that a reſpectable Body of learned Divines, viz. The Theological Faculty at the Univerſity of *Tubingen*, has given them Teſtimonials of Orthodoxy. But it muſt be obſerved, that as long as *Herrnbut* belonged to the Church at *Bertholdsdorf*, the Society was held in great Eſteem, and not at all ſuſpected to differ from the Confeſſion of *Augsburg*, for which reaſon the Faculty gave them their Teſtimonials: But ſince that, the ſame Divines have given a lively Picture of their groſs Errors, and the dangerous tendency of the Authority of its Leaders, in a Teſtimonial dated *May 8, 1747*, and publickly avow that they were impoſed upon at the granting of the firſt Teſtimonials, which if they had known, they wou'd never have granted, becauſe under the Sanction of them ſo much Miſchief has been done. Count *Zinzendorf* in order to induce the World to believe that his Doctrine was ſound, had the Confidence in a Book wrote by him, to aſſert, that he had ſubmitted to be examined by the Theological Faculty at *Copenhagen*; and yet the whole Aſſertion, upon Enquiry, was found to be an open Untruth, which induced
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that Body to testify the same, by a public Act under their Seal. The Leaders of this *Brotherhood* made the Legislative Power of this Kingdom believe, that their Tenets do in no respect differ from those of other Protestants, and that upon this an Act was passed in their Favour, which grants them leave to settle in the *British* Dominions; but as several Princes of the Empire were deceived in the like manner, and afterwards found themselves obliged, for their own Security, to expel this Sect out of their Dominions, it will not appear strange, that an honourable Parliament shou'd likewise be impos'd upon. The Leaders of this Sect, are from a long Time known, to make no Conscience of averring any-thing, provided Good may arise therefrom to their Society.

The *Herrnhuters* are to be suspected on account of the Secrecy they affect in their Doctrines. Whatever Pretence they may make to Openness, their Chiefs have been found to be a Sort of People, whose Word cou'd not be taken; they shew Things only on the fairest Side, and no more of their Doctrines, than they think fit those shou'd know who are not of their Sect. They are intrusted with the Execution of the Saviour's Plan, known only to themselves, and which even the Evangelists themselves had been ignorant of; in the Management of this great Prudence is required. How easily cou'd the new Period, Christ is to begin in his new Church, be frustrated, should they lay open more than People ought to know. The Saviour's Plan would be marred again, as the same was marred before by the Apostles, whom Count Zinzendorf

dorf is so audacious as to accuse of having play'd false Tricks. What Security can a Government have from such Persons? Who can tell whether or no, their secret Doctrines may not interfere with its Safety?

And if a Government has reason to suspect them on the Score of their keeping secret their Doctrines; how much more must their Sect be mistrusted, as they observe the same Secrecy in all their Affairs? Their poor deluded Followers are made to believe, that their Saviour rules them by their Chiefs, whose Orders must be executed the Moment they are given, how arbitrary and displeasing soever they may appear. Who can tell then to what Lengths, such Delusions may be carried, and what Use the Chiefs of this Sect may make of a People, one of whose essential Articles of Doctrine is, that such as are of their Number must give up the Use of their Reason? As Reason then is given up by the *Herrnhuters*, who submit themselves implicitly to the Guidance of their Chiefs, and to their own Imagination and Passions; and as they teach that Christ can make Virtue to be Vice, and Vice to be Virtue; 'tis easy for these Rulers to make them perpetrate the most horrid Enterprizes whenever they please. Virtue is not Virtue, at all Times, and Vice must be Virtue when they will have it so. What Security can a Government have, that they will not make use of this Doctrine? None but their own Word, which is but a very bad Security. And Count Zinzendorf (who calls himself Lord Advocate) has even threatned to make use of *Argumenta Regum* against those that oppose him.

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The Political and Worldly Views that this Religion is founded upon, infer not only a Possibility, but a great Probability, that a Government will be nearly affected by it.

The Means, which the Chiefs of this Sect make Use of, square so exactly with their pretended *Theocracy*,—with their *Ecclesiastical Commonwealth*,—and with their *professed Discipline in temporal Matters*, that in all Appearance not much good can thence be foreboded to States. 'Tis true, the Opulency, this Society so much boasts of (if true) may be of Advantage to a Country, but I leave it to the Reader to judge, whether this, upon considering the dangerous Principles of the Sect, ought not rather to be a Motive for a Government to have nothing to do with them. Besides, what Account can be made of Subjects, that suffer themselves to be so far deluded, as to part with their Substance (which Men in general most value) to their Chiefs, in order to make them to carry on Projects for aggrandizing themselves in all Parts of the World? Will they after this scruple to execute anything proposed to them, under the Pretence of its being the Saviour's Command. The Chiefs of the *Herrnhuters*, stick at nothing provided it suits their Convenience. Their Plan is founded upon Worldly Views, which they cover with the Cloke of Religion: The Scripture itself is not sacred enough in their Eyes, to hinder them from making a bad Use of it, nor do they scruple to lead their People to an idolatrous Veneration of the Count, whose Decisions they are ruled by, and to whom they are more subject, than to the Government, whose supreme Power, they by Words acknowledge

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ledge: And that their Obedience to a Government lasts only so long, as *this Head of their Church* will have it. *Locke*, that great Champion for Toleration, judges such People unworthy of being tolerated. It's his Opinion, that a Church can have no Right nor pretend to be tolerated, which debars the Prince of any Part of his Jurisdiction, Power, and Right in Temporal and Civil Matters over its Members, and in which such as go over to it, put themselves under the Protection of another Prince, and become obedient to him in Matters concerning their Life and Conduct, in such a Manner as to allow a greater Power and Disposal in these Matters to the Head of their Church, than to the Government they live under, and dare not be obedient to the latter any further than this Head will allow.

Mr. *Rimius* concludes his Narrative with an Abstract of a Book published Abroad, intitled An Historical Account of the Moravian Brethren at *Herrnhaag* in the County of *Budingen*, to which are added, Remarks, shewing the dangerous System of the *Herrnhuters* with regard to the spiritual and temporal Prerogatives of Princes. But to give particular Extracts out of this Part, wou'd much exceed my prescribed Bounds. I shall therefore conclude with that Author's pious Wish, That God may open the Eyes and Understanding of every Body, to enable him to discover, that *interior State* of the Brotherhood, does not agree with the *external Appearance* it makes, and that their Constitution is so artfully contrived, that it may with very good grounds, be reckon'd among the *Political Evils*; in the same Manner as their Doctrines have long since been accounted among the *Evils of the Church*,

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Church, by Divines of the greatest Integrity, and that upon very good Grounds.

AN APPENDIX,

Containing some EXTRACTS from an Expostulatory LETTER addressed to NICHOLAS LEWIS, Count *Zinzendorf*. By *G. Whitefield*, A. B. Chaplain to the Countess of *Huntingdon*. Price 4d.

THIS notable Letter contains some farther Observations upon *Moravianism*: It is wrote with a seeming great Concern, not only for the unhappy Members of the *Moravian Church*, but likewise on Account of the Prejudice *Christianity* hath received from the Tenets and Conduct of these new Sectarians.

Few religious Societies are without their Superstitions and Absurdities, but as *Moravianism* has unhappily the greatest Share of them, and such too (*dicere piget*) as are most *Anti-Christian*, we shall present our Readers with some of the most remarkable Mr. *Whitefield* has taken Notice of.

‘ Will your Lordship be pleased to give me leave
 ‘ to descend to a few Particulars? Pray, my Lord,
 ‘ what Instances have we of the First *Christians*
 ‘ walking round the Graves of their deceased Friends
 ‘ on *Easter-Day*, attended with Hautboys, Trum-
 ‘ pets, *French-Horns*, Violins, and other Kinds of
 ‘ Musical Instruments? O. where have we the
 least

' least mention made of Pictures of particular Per-
 ' sons being brought into the first *Christian* Assem-
 ' blies, and of Candles being placed behind them,
 ' in order to give a transient View of the Figures?---
 ' Where was it ever known, that the Picture of the
 ' Apostle *Paul*, representing him handing a Gen-
 ' tleman and Lady up to the Side of *Jesus Christ*,
 ' was ever introduced into the Primitive Love-
 ' Feasts? Yet your Lordship knows these have
 ' been done for you, and suffered by you, with-
 ' out your having shewn, as far as I can hear, the
 ' least Dislike of them at all.

' Again, my Lord, I beg Leave to enquire,
 ' whether we hear any thing in Scripture of Eldres-
 ' ses or Deaconesses of the Apostolical Churches,
 ' seating themselves before a Table covered with
 ' artificial Flowers, against that a little Altar sur-
 ' rounded with Wax Tapers, on which stood a
 ' Cross, composed either of mock or real Diamonds,
 ' or other glittering Stones? And yet your Lord-
 ' ship must be sensible this was done in *Fetter-Lam*
 ' Chapel, for Mrs. *Hannah Nitchman*, the present
 ' General Eldress of your Congregation; with this
 ' Addition, that all the Sisters were seated in
 ' *German Caps*, and cloathed in White, and the
 ' Organ also illuminated with three Pyramids of
 ' Wax Tapers, each of which was tied with a Red
 ' Ribbon, and over the Head of the General El-
 ' dress was placed her own Picture, and over that
 ' (*horresco referens*) the Picture of the Son of
 ' God---A goodly Sight this, my Lord, for a
 ' Company of *English* Protestants to behold
 ' Alas! to what a long Series of Childish and Su-
 ' perstitious Devotions, and unscriptural Impositi-

ons must they have been habituated, before they
 could sit as silent and tame Spectators of such an
Anti-Christian Scene.---Surely, had *Gideon*, tho'
 but an Old Testament Saint, been present, he
 would have risen and pulled down this, as he for-
 merly did his Father's Altar.---Or had even that
 meek Man *Moses* been there, I cannot help
 thinking but he would have addressed your Lord-
 ship, partly at least, in the Words with which
 he addressed his Brother *Aaron*, *What did this*
People unto thee, that thou hast introduced such
superstitious Customs among them?

Mr. *Whitefield* farther takes Notice that Mr.
Coffart, one of the Count's chief Agents suggested
 to Mr. *Linde*, some time before Mr. *Rimius's*
 Candid Narrative was published, that it would be
 as good as three hundred Pounds in his Way, if it
 could be suppress'd: Another of the Brethren, to
 quiet some who were dissatisfied by reading of it,
 roundly affirmed, that the Author of that Treatise
 personated Mr. *Rimius*, and that the Whole was
 Lies. That Mr. *Rimius* was a Friend, and there-
 fore would not write against them. This is so
 agreeable to the Character that Mr. *Rimius* has
 given of the Sect, that it is a strong Confirmation
 of the Truth of his Accounts.—Mr. *Whitefield*
 farther observes, That the Count at this present
 Time stands indebted to sundry Persons to the Va-
 lue of forty thousand Pounds Sterling; and unless
 some of their Brethren had agreed to stay six Years
 for about twenty thousand Pounds, due to them,
 for which they have no Security; and if the other
 Creditors also, upon Consideration of some Bonds
 given, and Mortgages made for Principal and In-
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terest (upon the Buildings in *Yorkshire, Bedfordshire, &c.*) had not agreed to stay four Years for twenty-one thousand Pounds more; many of the poor *English* Brethren, who have not only given their All, but have been bound for thousands more than they are able to pay, must either have immediately become Bankrupts, and thereby the Creditors perhaps, not have had a Shilling in the Pound, or have been obliged to shut up their Shops, go to Prison, or be turned out into the wide World, to the utter Ruin of themselves and Families. And besides all this, there are some thousands due to others, upon Bond, and many thousands to a particular Gentleman, for which the Count has mortgaged one of the *German* Settlements. What Distress and Anguish of Mind must hundreds have been involv'd in upon this Account. Who but themselves can tell the late Perplexity of their Minds, who have been already arrested, or obliged to break off their respective Partnerships?—Or the Concern that Mr. *Freeman* and Mr. *Thomas Grace* must have been under, when they found that Bills had been drawn in their Names unknown to them, to the Value of forty-eight thousand Pounds. This Mr. *Grace* told Mr. *Whitefield* in public Company. The Case of Mr. *Rhodes* is very singular: He was of mean Birth and Occupation, but upon the unexpected falling of many Lives, he became suddenly possessed of an Estate of four hundred Pounds a Year; and to serve the Brethren, after many Importunities, he was induced to dispose of it. Mr. *Lee* the Banker purchased it, and Messieurs *Freeman* and *Grace* received six thousand Pounds of the Money towards what was due to them. Besides this,
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Mr. *Rhodes* was bound for many thousands more. This made him very uneasy, and fearing the Consequence, he one Afternoon about ten Weeks ago [when Mr. *Whitefield* wrote] stole an Interview with two single Brethren, and beseeched them for Christ's Sake, to let him have twenty-five Pounds, for the Payment of which he left them his Watch, Bureau, Horse and Saddle. He then took his Leave, saying, in all Probability he shou'd never see them any more, and having nothing to spare to leave behind for his poor Mother (who is since dead) was content to send her a few parting Lines : Since he has been gone, the Horse, Watch, Bureau, and Saddle were sold for twenty-seven Pounds three Shillings ; so that the young Man has the Balance in the Bank of two Pounds three Shillings. Those that have not already so far entered into their Scheme as to put out the Eye of Reason, will plainly see from this and the foregoing Extracts, that a Religion which allows and patronizes such Principles and Practices, bears no manner of Likeness to the pure, uncorrupted Religion of Christ, as taught in the Gospel. For the Preservation of such, and the Recovery of others (if possible) from their fatal Delusion, are these Extracts published :—May the God of all Grace (who has the Hearts of all in his Hands) attend them with desired Success.

They, who read the Bible with any Attention, cannot but see, that these Moravian Doctrines directly contradict the Scriptures in very many Places. It may not however be improper to turn the Reader to some few Texts in the New Testament which plainly oppose three of their fundamental Errors.

One of their Doctrines is, that People are to be taken from the Father and Holy Ghost and con-

ducted to Christ, with whom alone we have to do.

On the contrary the Scripture teacheth, that the Hour comes and now is when the true Worshipers, shall *worship* the *Father* in Spirit and in truth, for the *Father* seeketh such to *worship* him, John iv. 23. *Father glorify thy Name*, John xii. 28. Whatsoever ye shall ask in my Name that will I do that the *Father* may be *glorified* in the Son, John xiv. 13, 14. *I thank my God through Jesus Christ*, Rom. i. 8. *Blessed be God even the Father* our Lord Jesus Christ, 2 Cor. i. and 3, &c.

Another Moravian Doctrine is, that Christians are to reject the Use of *Reason* in Religion. But the Scripture ev'ry where supposes the Use of Reason, and appeals to it. *Yea why even of your selves judge ye not what is right?* Luke xii. 57. *Every one that doeth Evil hateth the Light, therefore comes not to it, lest his Deeds shou'd be reprov'd, but he that loves Truth, comes to the Light that his Deeds may be manifest, that they are wrought in God*, John iii. 20. 21. *Be not Children* says St. Paul, in *Understanding*, *howbeit in Malice be ye Children, but in Understanding be Men*, 1 Cor. xiv. 20. *I speak as to wise Men judge ye what I say*, 1 Cor. x. 15.

Lastly, the Moravians are taught to place the Whole of Religion in Faith: Whereas we are directed in Scripture to *add to our Faith Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity*, 2 Pet. i. 5. Jesus said if any one will come after me let him *deny himself*, Matt. xvi. 24. *The Son of Man will reward every Man according to his Works*, Matt. xvi. 27.



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